

no 3-25-77

unity

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a

(A)

What shall we have? a good heart, a fine sensibility
or a keen mind. It does not matter: one ~~will~~ gives us
all the others. *Understanding*

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A good heart is virtually the same as a fine intelligence; neither
works separately.

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B

Intelligence - Consequences.
Honesty

But when Diogenes looked for an honest man, he also looked for an intelligent one.

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C

Just as the object of knowledge is intelligent control of facts, so the object of self-knowledge is control of the self through intelligence. Intelligent control, whether of the facts of the self or of the environment ^{known to} of the self, is produced by understanding resulting from tests based upon disinterested examination.

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according to the law of nature
Let us therefore make our acquaintance as we 12
actually are; in the midst of our present circumstances.
We may behave differently ~~if~~ ^{may} were these circumstances
otherwise but then we would no longer be ourselves.
It is easy enough to theorize, to wish for what is not.
But what is much more useful, though more
It is much more difficult ^{is} to deal with the immediate, ~~but~~
~~this we must do if we would assist ourselves.~~

July 10th, 1945

In applying ourselves to any form of learning, we start by first examining the tools at hand with which we have to work. And when we have gained the acquaint-
ance with what they are ^{shown abstractly given and tried} which is not without the ^{experiment or discovery} trial of what they do, we set about to fashion ^{these} ~~those~~ ^{that} that will accomplish what the former ^{have} fail to do, and so on step by step until we can produce works which at the beginning appeared quite impossible. In this we do not make new tools; we use our faculties to transmute the same tools into better instruments.

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It is the same with furthering self-evaluative processes. This means that the set of tools corresponds to ^{our} the immediate natures with which we have to become acquainted before we may know what other practical qualities we need to intelligently broaden the field of action in which we move.

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We begin by hearing, feeling, and seeing ourselves. But this will do us little good if we interrupt this sensing of ^{where we perceive} of ourselves by making conclusions upon ~~it~~ before our relationship to what to what is perceived becomes uninterrupted, ^{before we are able to} and we remain in intimate contact with it.

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Before all observations are in
Our critical faculties are then ~~equally~~ in a false position to give advice. But they will ~~not~~ mature during the period when we are getting practice in receiving accurate impressions, *these faculties will mature* ~~for we haven't~~ *we do not* thrust aside the tendency for intelligent criticism. We ~~have~~ only abandoned the inadequate and poor expressions of it.

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The ~~Real~~ *when the* capability ~~for~~ judgment develops ~~if~~ our work of increasing the strength of our observations goes on unimpededly. First comes the ~~struggle~~ *continuous* to explore and re-explore one's situation - ~~it is a continuous exploration~~ - and while this is going on, the critical powers are learning ~~but not~~ *showing without* being obtrusively active. They are very strenuously occupied in digesting what is being observed without dispersing the learning that is being accumulated. They are ~~in the process of~~ *learning from* unlearning impulsive judgement ~~on the basis of incom-~~ pletely experienced evidence. ~~Though such evidence will~~ *when done* often ~~be~~ strongly felt, ~~the~~ *so give* meaning of it is wishfully misrepresented.

(K)

The beginning of self-knowledge ~~has~~ to do with learning to observe one's world with ^{critical} self-comments; ~~to refrain from this practice~~ offers the greatest of difficulties. The major part of conscious or subconscious opposition ~~is encountered here~~ because we have to learn how temporarily to ^{relinquish} retreat from what we have always taken to be thinking to a new position — the relinquishing of thinking in favor of observation. ~~But~~ this step, we will inevitably see as we persevere in beholding ourselves, leads to the most rational thinking ~~whose~~ attainment is no longer obstructed by abrupt conclusions adopted before that which is seen has undergone concentrated observation.

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Critical faculties which immediately judge ^{an the object, or event} what they see take away from the accuracy with which ^{they are} the object is seen. In fact, the critical faculties seem often to act in advance of what the eye beholds; they come into play before perception can operate to give all the details of ^{a happening} an event.

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What applies to ^{the faculty of judgment} the faculty of reason will also apply to emotion. In thinking or feeling anything, ^{to advantage} a process of incubation is needed which, when disturbed by any nervous impetuosity in ^{to attempt} arriving at the meanings of any experience, results in distortion. Though The consciousness takes this ^{description} to be preciseness, in a process which is ^{quite} not at all dissimilar to what occurs in the eye that witnesses a magician sawing a human body in half at a theatrical performance. ~~Here~~ The audience knows in advance that it is an optic ^{as regards} illusion, but where the untrained, impetuous, and wishful deductions of the thinking and feeling process are concerned, people are not aware of ^{the} their illusory nature ^{of their} deduction with all its deleterious effects. ^{its} to deleterious effects.

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The strongest opposition to be encountered then in the mastery of self-observation comes in connection with the elimination of summary judgmental attitudes whose products are subconsciously and consciously viewed as substantially real.

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p. 323-Jung: "We gain self-knowledge by a critical survey and judgment of our own actions. Self-criticism, however, falls too easily under the spell of our personal prejudices.."

spell cast

Answered Reliably

Complete self-knowledge is possible when one does not procede to observe one's functions and actions through the narrow thinking grooves of right and wrong. Self-observation and critical deductions should ~~never~~ be based upon opinions or ideas about what the self should or should not do but in penetrating at all times in seeing one's actions in their performance. Then the corrective feeling of instinct - provided it is left free from conclusive opinions - which is only possible if we learn not to impose over and above it our own fixed judgments - will help us to see an action in its truth truer light.

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We then realize intuitively an impersonal good which is not personally invented. But good cannot be exclusively grasped with the individual personalness of judgment.

hater mixed

P. 514a

Non-interference with natural corrective instinct is shown by the parent who --- a communion of mind-processes that will help him to commune with himself. If the child has made a mistake, has blundered, instead of whisking him away from the sight of his crime or the incident of his mistake, to help him to be more

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communicative with the mind in himself that allowed him to blunder.

But we are so anxious to let the infant become acquainted with his environment. But we are not at all anxious for the child to become acquainted with himself; with his proper self. @ the contrary, we do our utmost to divert him from himself by every kind of diversion which takes him away from determining his own nature. ~~And let it be said that~~ ^{yes} the child ~~has~~ ^{is} more readiness to understand his own nature than ^{is} the grown person because he has more natural (native) honesty, his whole being is less involved in ~~in~~ ^{immersed - unregretted} artificiality of living. Therefore, he more readily gains a more lucid perception of himself, a more tangible understanding which is coincident with responsible action.

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Just as the body always works to ^{try to} heal itself of any disorder; ^{as} we see ~~this~~ in the knitting of the bone, the healing of a wound, the fever which by its heat impedes the reproduction of the ^{bacillus} germ; so the mind's organizing principle of natural healing tries to adjust any psychic impediment. But if ^{here} its operations ~~has~~ go endlessly to deal with an overwhelming mass of acquired maladjustive habits, ^{they} mental and emotional unreliableness, precipitants of, are never overcome. A coherent self ^{becomes} ~~is then~~ impossible ^{of attainment; the self is} for it is the natural principle or instinct which is the natural

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self: ^{innate} it is the only coherency that is in us:
 we do not create coherency: we merely hear it
 and enter into coherent relation with it. It
 is nothing manufactured because if it were, it
 would be different in each person which fundamen-
 tally it is not. It is basic and all men seek it.

~~First, we don't begin to watch ourselves before~~

we can observe ourselves we must learn to see and
 feel ourselves without ^{any} volunteering ^{of} judgment. It
 is when we don't volunteer judgment: when we look
 to what is and not to what should be, that the
 inner understanding of what we see inevitably
 unfolds to our view.

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But some will ask:

What is this natural
 instinct? Natural is
 vague enough but instinct
 that is a hypothesis that
 present-day psychology
 has long looked for
 cure. But we use
 this phrase only as
 a hint, - a clue for
 reality. ~~we are~~
 with no disclaimers for ourselves
 as we discover ourselves.
 so is faster for us to
 define the meaning of
 the phrase. For
 we are not interested
 in perfection. This is
 a natural
 and scientific experience

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Natural instinct - that is a word - we watch
 for it- how do we know what it looks like? The
 only learning we have to ^{acquire} ~~do~~ is for our ego, the
 egotistic self - to ~~learn~~ ^{to learn not to} meddle. Leave
 well enough alone but not stupidly. ^{we must learn to} Be aware, ^{we must learn to} be
 alive to what we see, ^{only} not to waste energy in
 imagining what we see, ⁱⁿ because if we do, there
 is always the danger of being biased.

Just as the perfect archer becomes skilled
 in retracting the bow-string to make the arrow
 smoothly traverse the air in swift flight,
 so, ^{not power} the mind becomes ^a of thousand-fold more skilled
 in making itself traverse swiftly, even instan-
 taneously, to the meanings and central meaning, of
 an idea, a feeling, an event. ^{as for} While the ordinary
 mind, occupied not with the true forms of happenings

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but with ^{the} satisfying forms, ^{of happiness} keeps bobbing like a
cork upon the surface waves of events. Which
leaves ^{us} ~~his~~ knowledge of ^{itself} ~~himself~~ eternally shallow
and deluding.